UNVEILING THE CHARACTERISTICS OF SITA TO REPRESENT FEMININITY THROUGH SELECT WORKS

A SYNOPSIS

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E. BALAMURALI
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ANAND NAGAR, KRISHNANKOIL – 626 126
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1. INTRODUCTION

Indian mythology never fascinates the reader and yields a better lesson for society. Though this area has already been explored, this remains a captivating subject for various fields of knowledge, such as philosophy, literature, and anthropology. One such better-serving mythology that has travelled ages and remains epic is Ramayana. Ramayana also represents that Sita has equal power and position as Rama. There are many ways to approach Ramayana, but this work focuses on women-centric literary works and mostly on current women in society through Sita's perspective. So, here we are not standing against Rama but highlighting the life of Sita from the perspective of feminism. This one fabulous creation illustrated the power of a woman who stood for herself in an era where females are dominated and badged with the name of impurity for asking out the necessary. The era when Ramayana happened was an age that normalized male dominance [1]. One powerful woman who initiated the road to feminism was Sita, an irreplaceable elegant queen in Indian history. She was a conglomeration of values, worth, and principles. She forcibly withstood her morals of kindness, loyalty, patience, and trustworthiness. Irrespective of the society, she lived in, she ruled out the demons-who invaded her in the name of love and lust. Sita was the centre of attraction in Ramayana. She endured every pain and hurdle with serenity and courage. Can women be more ideal than her? She was one masterpiece of feminism that arose in the traditional period. The social structure and the cultural norms were upside down. In the Vedic period, A woman would be blamed for not tolerating a man’s dominance. Such women are deemed as characterless and disgraceful to women. Is that even appropriate? Were women put on the earth to tolerate all the injustice? Ages have changed, and technology has evolved, but the perception of a woman has not changed. Illiterate can be educated, but perception is a self-learning process. Powerful women like Sita have rewritten Indian history [2]. Yet, the humiliation of women is a prevailing and unsolved problem in both the ancient and contemporary world. Also, other female characters like Surpanaka and Trijata have roles that control and change Sita’s journey in exile. The term ‘Changed’ can be observed positively and negatively. Surpanaka fell in love with Rama at first sight. Here the point that needs clarity is that Surpanaka approached Rama with an idea of proposing, but he rejected it, and in return, Surpanaka tried to attack Sita, whom she felt was a hindrance.

But what she received in return was getting her nose chopped by Lakshmana. This is the worse situation for any woman to face. About the above depiction of Vedavati, who was assaulted by Ravana by pulling her hair, those incidents show Rama and Ravana were not different in any aspect. They both did the same humiliation against women with their intention against them [3]. A society that takes advantage of the fragile part of a woman as a weakness will hardly appreciate a woman's sacrifice. Likewise, a kind-hearted woman should not forget the ignoble exploitation that happened to her. Sita was kind-hearted but not stupid enough to let go of the unjust she was forced to face. Also, when she was informed about the fall of the mighty Ravana, she was not overjoyed. It was added that Sita was shaken because of the meaningless destruction, which led to loud mourning in the kingdom of Lanka. She grieved for the woman widowed and children orphaned. The heart of warmth that lamented for their fellow humans who were in a part of her struggle pictured her queenliness disregarding her plight and position as stupendous. In the ancient period, a woman is expected to lead a life with chastity, which comes as a matter of fact. But, it was the same time when polygamy was normalized. King had more than one wife, and women were expected to submit their loyalty despite knowing their husband was sharing their bed with another woman. This was one intolerable thing women in the traditional period faced. It was never a one-on-one in any aspect of their living. The love that Rama had when Sita chose to leave for exile when he rushed to capture the golden deer that she asked for, the effort he made to rescue her from Lanka was no more. She was served unjustly to lead a life alone in the forest. The strength of a single mother is more fascinating than a strength of a soldier who prepares himself for a battle. It is her responsibility to grow her children with righteousness and values. Sita, with the eminent power of a woman to live a life with her children without the moral support of a man, was the best example for all the single mothers who hustle in daily life. It was not easy as told. Sita was one true soldier who hustled all alone against the injustice that she was subjected to that ever existed in Indian history. Through the lens of feminism, Sita dwelled as an iconic example of true feminists by the opinion she formed, the peculiar stand she took against betrayal and dishonest and optimal thinking, and her ultimate choice of liberating herself. Sita's stare ruled out the evil layer in the society that was a fierce stare of a woman who invoked serenity and

convicted the destruction in the name of war. Sita's vibrant thinking enabled a chance to question who took the initiative to roll the helm of violence and injustice. She pointed out the responsibility of Lakshmana and Rama, who generated the series of destruction by assaulting Surpanaka. Sita viewed it all from the feminist perspective of a feminine who was assaulted as a useless result of the war, destruction, honour, and artificial pride. Also, her situation helped her realize the difficulty of others who were entirely affected by men's decisions. She connected with the feeling of not only fellow women but common people and children and beings, including animals and birds. The unity in respecting the emotion of others and women is one remarkable behaviour and awareness of a feminist. In addition, this research uses liberal feminism as a feministic theory to elucidate the representation of femininity.

1.1 Objectives of the Study

- To exemplify the characteristics of Sita to portray the importance of femininity in society through the lens of liberal feminism
- To analyze the role of Sita as an inspirational figure for contemporary Indian women, considering her virtues, strengths, and the challenges she faced.
- To analyze Sita's role as a unifying symbol of identity for contemporary women in Indian society.
- To elucidate liberal feminism.

1.2 Thesis Statement

To exemplify the characteristics of Sita to portray the importance of femininity in society through the lens of liberal feminism.

1.3 Aim of the Study

The present research aims to investigate the feminist tendency (liberal feminism) in the select texts of Devadutt Pattanaik, Samhita Arni and Vayu Naidu.

2. LITERATURE REVIEW

This research concerns only liberal feminism's tendency. Regarding this perspective, the literature review has identified a research gap in liberal feminism.

Mythology is indeed the only domain of literary work where the feminists and their views and conceptions have been soughed as a challenge to implement some new and refreshing perspectives in areas like folklore, fairy tales, history, and children's story books discretely. Fiction branches like popular fiction and science fiction have also set examples on views of feminist views in recent times. Furthermore, feminist works and authors do not tend to focus their attention only on women's perspectives, but they make sure to view the er and sexuality along with the rest of the social structures also in an additional, comprehensive fashion.

There is no larger range of literature reviews available on Sita. The thesis is written by A. Dhanalakshmi under the Title 'Towards Divinity Through Ecological Path: Sita in K.R. Srinivasa Iyengar's 'Sitayana'; her work relates Sita with the Environmental way of approaching women. But, the current study approaches different ideas, and this is the first study which majorly focuses on Sita in a feministic way of approaching today's women. In common, no such research is conducted on Sita as a feminist, compared with contemporary women. So, here we discussed the Literature Review with the available limited information.

2.1 Social Existence:

Her existence is constrained by social stigmatisation, and the type of psychological control society has successfully imposed. It can be seen that Sita's social existence and way of life are largely the results of decisions made by her father and, eventually, her husband. She was unaffected by the social structure and gender-based restrictions in place during the period since she had long before. Devi [4]

2.2 Threads of differentiation:

The plot for women's emancipation and identity as a segregated, subordinated, and degraded species that has not been given a place in society or given recognition has been mishandled. As a result, when the ideas of feminism were first put forth, discussions and disputes about the kinds of theories, philosophies, or directions that needed to be given for the future took place, and the indicators of development were very low and slow. There was discussion on how women should be conceived in both mind and reality.

They aimed to portray women as feminine and symbolically illiterate or as a coherent notion with room for further development. Discussions, disputes, comments, thoughts, and ideas were exchanged, forming important theories that were clear in content but failed to focus on methodology and implementation strategies. Women's submissive behaviour and temperament in Indian communities have resulted from the divergence in identities and gender treatment. Sita, a woman of pride, used her strength and talent to forge new landscapes and identities for women, aiding in the beautiful revival of Indian women's pride and role in domestic, professional, and social spheres. Brockington et al. [5]

2.3 Gender and subjectivity – Bones of Contention for Identity:

According to Arneil, during the 1990s, feminism emerged as a resonant, energetic, and dominant concept in feminist literature. Pattanaik [6] Today, there was discussion and evaluation of the nature and degree of subjectivity, variables and their influential roles, and effects on women. She had never revealed her identity to the world with such grace due to the limited perspective of the time, Rama's orders, and social and cultural standards. She displayed bravery, fortitude, and character in her life's difficulties. Madan [7] Because of their independence in making decisions and their ability, Ravana had no choice but to submit to her admirable and beloved feminism.

Since the Vedic eras, Indian women have had a propensity for experiencing emotional, social, and identity-focused crises, which find their most potent expressions in Sita. Is Sita the end of the line for Indian women and their social importance, or does she introduce new identities, forms of representation, and new perspectives on how to live in a global society? For the future roads of hope, revival, and rejuvenation of Indian women in contemporary society, Indian Sita must be immediately resurrected with grandeur, dignity, and pride.

2.4 Bondage & bonding – bending:

Her whole potential and individuality have been evaded by the emotional connection and bonding of Indian women with love, affection, and care concerning family, relationships, and pride. Women's identities scream for and yearn for bigger,

unseen pictures and forms. For her wilful identities, roles, and representations that had been suppressed, more canvas and spaces are required.

Saklani found that Ramayana had 24000 slokas with 7 Kandas or major chapters. Vemsani [8] The poet Valmiki never tried to portray Ram as a divine god, but his good quality attributes made him qualify to be godly in the later ascetic periods of life. He was made a god in the later parts of society, which assigned him the position of God.

2.5 Feminism and Identities of Indian Women: Sita the future?

There is a need to give new impetus, with meaning and answers for women from Sita, who embodies cultural representations in Indian society. How can she provide us with any new information? Despite the fact that we can see how Sita's aims and way of life have been influenced by her husband, family, culture, and customs, we can also uncover fresh correlations and meanings in her existence.

From a feminist perspective, we may think about women in India from different angles and with fresh interpretations. She is a remedy for all the ills and issues that Indian women suffer because they were at their worst by the middle of the fourth century B.C. Vemsani [8]

2.6 Sita a powerful leader

Sita's traits have also given Indian women priceless leadership skills they can use daily. Jha [9] As a result, Sita and her fabled life alone may be the only reason Indian women are stronger and more independent in nature and behaviour. When she was sent back to the forest for a second attempt, she told nature about her tale, and every plant, tree, and animal heard it.

However, Ram, who rules over Ayodhya, does not play the kind and helpful role of a lion in the jungle. It is an embarrassment to men, and her life exemplifies the struggles all women experience, giving women the grace and strength to deal with difficult circumstances. After Rama defeats Ravana and Sita returns from her second exile, troubled Sita begs Mother Nature to return her permanently to the world:

“If unstained in thought and action I have lived from the day of my birth, spare a daughter’s shame and anguish and receive her, Mother Earth! If in duty and devotion,

I have laboured undefiled, Mother Earth! Who bore this woman, once again receive thy child! If in truth unto my husband, I have proved a faithful wife, Mother Earth! Relieve thy Sita from the burden of this life". Malinowska [10] As a result, Mother Nature's most priceless and generous gift could reveal the suffering and agony of existence. Mother Nature complies with her wish and returns her to nature. If the goal is to transform society into one that does not prejudice individuals and categorizations because of gender, then at the outset, there needs to be a recognition that not all women have the same universal experience across contexts; women occupy multiple roles, positions, and identities simultaneously; and the attainment of gender justice requires a more inclusive, holistic, and rights-based approach, which implies that policies and regulations should not focus on gender alone but also account for race, age, socioeconomic class and other identities.

2.7 Literature Gap

Many existing researchers have attempted to bring Sita to the table to speak out about the footprints that she had left behind. A few kinds of literature have regarded Sita as a feminist in the epic work Ramayana. In the contemporary world, huge enhancements have been made to improvise the level of society. Machinery enhancement is fine, but the evolution of human minds in perceiving and growing is necessary. Especially women in the present should be well aware of the knowledge of knowing the threshold of tolerance and acceptance. They should be deeply aware of when to love and fire up. To serve this purpose, the present research has made a huge attempt to compare representing femininity and mythology based on the fierce characteristics of Sita. Though certain conventional studies have attempted to point out the characteristics of Sita, none of them attempts to bring Sita into comparison with contemporary women, but this study compares Sita with contemporary women to represent femininity through liberal feminism.

3. Theory and Methodology

3.1 Theory

The current study focuses on feminist theories. Particularly, it approaches the whole work from the view of liberal feminism.

Liberal feminism is a subcategory of feminism that focuses on the progress of sexuality and gender. The various types of sexism are eradicated from the usage of the English language in this linguistic feminism [11]. Liberal feminism was historically connected with gender equality and, more specifically, the effort to achieve it through social, political, and legal means. It also sets the road for equality by making essential changes to the existing laws without changing the social structure. Liberal feminism holds that men and women are rational beings with equal rights and opportunities to make decisions.

Among different kinds of feminism, liberal feminism is socially advancing and inclusive while broadly assisting the conventional power institutions in the liberal societies of democracy. It is related to reformism and centrism. This concept is inclined to be selected by a middle-class woman (mainstream) who disagrees with the present social structure. Besides, Rios and Zhang determined that liberal feminism concentrates on equality and is perceived as the default and dominant kind of feminism. Liberal feminism actively assists the involvement of men in feminism.

In addition, in the bluest eye, the author Toni challenges the complacent belief of America in its general self-image by children representation who experience class, gender oppression, and race. In America, black women are poor, and black has been mistreated by sexism, classism, and racism from whites as well as from their husbands. This place where gender and racial equality are encountered is termed inter-sectionally, which is a region often seen by many individuals. Throughout African American plight, from the post-slavery domination to the modern inequality arguments, African and American women experienced this kind of gender inequality and racial inequality [12].

Hence, Bluest Eye represents a novel relying on female experiences. It states various challenges of the black women's liberation movement, focusing on the overall white society theme that impacts black involvement negatively. Black women do not avert the difficult themes of violent rape and marital distress. Nevertheless, black women balanceable and Pecola’s tragic experiences along with positive female strength models. Claudia’s deep awareness of society at the initial age assures hope to African and American women.

In this way, liberal feminism is a distinct feminist theory that concentrates on women's ability to manage their equality through their choices and actions. It also debates that society grasps the false belief that women, by nature, are less physically and intellectually capable than men. Hence, it inclines discrimination against women in the academy, the marketplace, and forums. Liberal feminists believe that female subordination is rooted in legal and customary constraints that block women's entrance and success in the community. They struggle for sexual equality through legal and political reform.

Besides, the study intends to understand how feminism is portrayed in the novel Perempuan [13]. It also aims to understand the feminist groups in the novel. Research relies on qualitative research. Outcomes revealed that feminism in Perempuan portrays the struggles of women in attaining their prevalence and rights as human beings. It also describes radical feminism and liberal feminism.

Generally, feminism in these novels states the struggles of women in rights, existence, education, and society. In the novel Perempuan, Anisa struggles to defend her body and women's reproductive rights, which are the basis for exploring her life. The author's purpose, from the character of Anisa, affords information that,

'Your body is yours, nobody is allowed to dominate it, although he is your spouse'

In Anisa's life, she faced violence in her household. Moreover, liberal feminism afflicts Anisa from receiving treatment from a family that is not similar to her brothers as she is a woman and faces discrimination. This happened because her family has few terms and conditions for women concerning Islamic rules that state that women's degrees are under men. Additionally, attaining education is also limited in her family.

3.1.1 Depiction of Sita as liberal-feminist

Investigators highlight the character determination and strong morals of Sita. Nevertheless, it is repetitively opposed by her abilities as a compliant wife. As a result, Sita's character in the contemporary age viewpoint and under feminism could be proclaimed as a symbol of motherhood and power [14]. When her spouse, to whom she has been loyal, doubts her self-worth, Sita opts to undergo a fire test; however, she leaves a toxic atmosphere without leaving her sons in her husband's hands. Ram's

feminist viewpoint, renunciation, and Agnipariksha of Sita indicate the acts of a risk-oriented patriarchal setting.

Being under the safety of man affords light on usual patriarchal women representations. Despite Ravana's act, Rama has failed to secure his spouse from the blame of a narrow-minded society. The break of the initial 20th century in English literature observed several indications and re-indications of Sita varying from a historical perspective.

Few writers have portrayed her as the essence of equality and feminist power in the patriarchal subjugation time. Sita's character could be endorsed as a rebel in a conventional setting. However, utilising the same actions and sensibilities in the recent world is uncertain. Hence recommending reading Sita in historic susceptibilities with modern philosophy would not be suitable for a feminist viewpoint due to obvious contradicting factors between traditional and modern Sita.

In the chosen literature works of the present research, Sita has been depicted as a female who upholds her ideal values and purity while being a liberal feminist conveying a message about Sita to contemporary women of society. Concurrently, Sita is also portrayed as a bearer of torcher to represent femininity in society. This means irrespective of being followed under the man's arms, readers are provided with a glimpse of Sita attempting to evolve from the holds of a forceful and submissive masculine society. Recent researches state that Sita has been solely accountable for her own life. Moreover, Sita also possessed the power to decide her life, hence, keeping her life as per her choices [15]. Although her character could be considered irrational and difficult to select in the 21st century, specific alterations in Sita's character could be elected, like being true to herself and having strong personal values are important to modern society.

Nevertheless, while seeing Sita's character from the 21st century's perspective, it could be stated that there prevails an opportunity for contradictory opinions regarding adaptation means. In Ramayana, Sita is admired for her devotion to her duty (dharma) as mother and wife, as well as the sacrifices she made to accomplish this inclination. She is also regarded as a feminine symbol and ideal for imitating women. She is herself a goddess; however, the personification of the goddess, Sita is seen as the extension of Ram.

Sita is also viewed as an essence of perseverance. She is often associated with obedience and gentleness and is cited as an instance of socializing girls in the culture of India. The devotion of women to their spouses in all situations is seen as a manifestation of righteous traditionalism.

Sita is also depicted by connection with nature. Moreover, Divakarani affords thoughts and intimate details which predominate Sita in association with her equation and the bond with nature that is covered within it, which could be discussed by instances of her independent action and determination. She opts to live irrespective of the hardships in the forest by leaving her royal life of free will and decides to accompany Mother Earth to confirm her chastity for the second time. It confirms that nature empowers Sita as she sees the forest as a kind of healing green canopy. She also states that [15].

"I'm Sita, the forest dweller, Sita, daughter of earth. And yes, Sita, daughter of fire as well."

Thus, it is confirmed that Sita, the main character in Ramayana, is a depiction of feminism and acts as a role model for contemporary society.

3.2 Methodology

The current study would be both diagnostic and qualitative. This study approaches the 'Close Reading Technique' to analyse the selected works.

Close Reading Technique

The close reading technique was first utilised in literary studies in the 1920s in the work of I. A. Richards, his student William Empson, and the poet T.S. Eliot, all of whom aimed to replace the 'impressionistic' perspective of literature and its dominants with what Richards called a 'practical criticism' centred on language and form [16].

Textual evaluation is essential to many types of research, ranging from psychology to literature, philosophy to information science. Not unexpectedly, distinct tactics have arisen from the numerous disciplines that conduct textual analysis, and

these strategies naturally reflect the ideologies of the areas from which they emerge. There is no problem as long as one remains confined to one's discipline.

A close reading does not follow a specific methodology; hence it is difficult to describe. The gist of this strategy is that an expert carefully engages with a text. This engagement typically includes the following actions: numerous observations of a text; couching the text in its cultural and historical contexts; interpreting its text using a variety of analytical methods (e.g., from Marxism, feminism, Structuralism, psychoanalysis); going to bring to endure what, if anything, everyone else has said about that text, which includes interviews with the author and its critical traditions [16].

It is important to note that this strategy is comprehensive and relies on the competence of the expert executing it for success; it is distinctive, individual, and subjective; it does not adhere to any detached conceptual methodology, instead relying on the logic of the expert-Scholar in whose hands it is being implemented.

3.2.1 Analysis:

Closely reading this type of analysis exposes the text's intricate sociocultural embeddedness significantly more sensitive. It delves deeply into issues of artistry, craft, and ethics. It can expose much about a text and a society that is neither explicit in the text nor known to the community. Analysis and reasons about the unstated point of view, where it comes from, and what evidence supports this thought process [16].

3.3 Research Analysis Method

This study employs descriptive, evaluative, and interpretative analysis methodology. It presents Sita's accomplishments and glory as a model for Indian women's future. The study would assess Rama's role and luxurious pampered perspective, which impacted Sita's living and livelihood. The interpretative writing method was employed to interpret Sita's role in Indian women.

4. Discussion

The discussion section discusses the results of existing studies with the present research. Accordingly, the results of the previous studies are compared and illustrated by using the select texts in terms of feministic perspectives.

4.1 Social factors after marriage and Sita's ability to make decisions:

Rama spends his first few days in Ayodhya before departing for 14 years in the wilderness [17]. Ma Sita once more demonstrates her fortitude and ability to make decisions at this point by remaining by Ram's side in the face of hardships, despite Ram's willingness to leave her behind in the kingdom and travel alone. She is revealed to be a real heroine, one whom the saints who composed the Ramayana least gave much thought to.

4.2 Sita Exhibited her divine power to Rama:

Rama requests Lakshmana to leave Sita at the ashram when she is pregnant because a resident of Ayodhya has once more questioned her integrity [18]. She resides in the ashram of Valmiki and views this suffering as a favour and a gift from God. Rama decides to reclaim the throne during these difficult times. The golden statue of Sita must be prepared for a ceremony and performed. Sita spiritually visits Ram and his realm during this period with her soul. When Rama sees her this time, she vanishes shortly after. Rama weeps and mourns for Sita, yet despite her tremendous spiritual growth while searching for Brahman, Sita remains calm.

4.3 For Indian men, modern Sita- Celestial orchestra:

Sita's [19] primary values have been autonomy, freedom, and independence in making decisions. Rama needs to understand that while praised for her obedience, sacrifices, and virtues, she is actually benevolent in her thinking, outlook, and perspective. She represents contemporary freedom and women's independence of thought, will, and behaviour.

4.4 Interdependence and dependency on independence:

She also teaches males about the need to support women and the necessity for them to think more humanely [20]. Indian women already have the freedom, liberty, and financial independence they need to succeed in the 21st century. Despite Rama being the current king, Sita was powerful and significant due to her education, ancestry, and family background in Ayodhya. Sita could be used to learn such sophisticated subtler methods. She was more well-liked than Rama in Ayodhya society; thus, it didn't matter what position she held on the throne. Rama was forced to make up reasons why Sita was taken to the jungle a second time because he could not handle her popularity or the lame-duck status of the washerman [20]. She was brave because she raised her kids and forced Rama to submit to her sons, Lava and Kusha. Sita overcomes obstacles with courage and independence, but the unfortunate and incompetent Ram simply sobs because he has no idea how to run his country. It is a sad state of affairs. While Sita is an integrating element that has twinned and recreated Indian history, Rama is the model of kingship. Due to their independence and psychological issues, Indian men may not be able to move forward in the same ways as they would need to discover new communities for Indian women, so Sita teaches them the importance of interdependence.

4.5 Decision-making, Liberty, and Freedom:

Sita may appear conventional, conservative, and husband-focused, but in reality, she is free to act as she pleases and is not constrained by Rama but rather by her own set of morals. Her self-identity is unaltered, but Rama and his self-identity are twice in the history and culture of India, revealed in an even more obscene manner. As is customary with Sita, this is also forgiven with liberty and humility. She is a role model for Indian males because she has a strong sense of independence and can make her own decisions. As usual, Sita saved Rama from his own and his official living, pitiful creature whenever he found himself in a precarious situation.

It is a lamentable reality that the Celestial Orchestra of Sita has to once again make a loud proclamation to the world that Indian women [20] possess the freedom, liberty, and autonomy to make their own choices, whereas Indian males do not seem to enjoy the same level of privilege.

4.6 Contributions and Portrayals of Women:

The value, significance, and representation of Indian women have long been eroded by traditional traditions and cultural hardships. Unfortunately, despite the fact that women have made contributions across the board in the nation, their accomplishments have not been empirical [20]. Where little men cannot calculate such values, the value of their contributions is incalculable. Male-prejudiced cultures may not necessarily need to attest to the contributions of Indian women to history, tradition, and culture [20]. As several interpretations reach distinct and distinct conclusions regarding Ravana's demise, the fundamental pride that Rama is a hero has been destroyed. Even though Ravana is defeated, the Ramayana continues as Sita returns to earth after failing the second litmus test.

5. CONCLUSION

This research draws attention to the select feminist tendency: liberal feminism in the select works of Vayu Naidu, Devadutt Pattanaik and Samhita Arni. In literature, these feministic perspectives have been explored in the form of writing. The select author's work is exemplified through the liberal feminism theory proposed by renowned theorists, even though it has other options to adopt other feministic theories. This research has some limitations, and The study focuses on femininity through the contributory lifestyle of Sita with a precise relevance to contemporary society. The study mainly compares and focuses on Sita as a Mythological character to represent femininity more than any other women characters from the Epic. Liberal feminism is investigated only in select works: *Sita's Ascent, Sita: An Illustrated Retelling of Ramayana* and Sita's Ramayana. Though the researcher identified the liberal feminism perspective in the select works, this research recommends that future research can be accomplished in other works of the select authors and also any other works on 'Sita' by exploring other theories of feminism, male chauvinism, and psychological issues.

6. ORGANIZATION OF THESIS

Chapter 1: A detailed introduction to the establishment of feminism by using liberal feminism continues with objectives, scope, limitations, thesis statement and aim of the study, which are elucidated in this chapter.

Chapter 2: A specified theoretical background for the feminist perspective, elaborated literature review, and literature gap are discussed in this chapter.

Chapter 3: This chapter aims to evaluate the theory of feminism, specifically liberal feminism, and to employ the 'Close reading technique' to assess qualitative research.

Chapter 4: The results of the liberal feminism perspective through Sita to represent femininity are evaluated in this chapter.

Chapter 5: This chapter deals with the conclusion of the research and the scope for future work.

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8. LIST OF PUBLICATIONS

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